S E

PREAC

OF

Y

RE

By

duty

SERMON

PREACHED TO, *and at the Request*,

OF A RELIGIOUS SOCIETY OF

YOUNG MEN

ASSEMBLED AND ENGAGED FOR THE MAINTAINING AND ENJOYING OF

RELIGIOUS WORSHIP

IN LIVERPOOL, N.A.

On the 19th November, 1782.

By HENRY ALLINE.

[illegible]

to hir by hir frindes

Grace

May god inspier hir heart with

whan are she Look thanin

that she may walk in ways of lif

and flee from every sin

Mary Lock apr 20 70

bapt cre
4703
.L54544

in Liver Pool

DEAR BRETHREN.

ALTHOUGH it may be accounted arrogancy in me, yet I must omit that too common apology that preface most Books " *It was not my will, nor design, but the strong sollicitations of others introduced those lines to the publick.* For God forbid, that I should either preach or write any thing but what I would with joy and the greatest Delight spread (if possible) over the four quarters of the globe; and therefore with much satisfaction I answer your request not only rejoicing to find you possessed of such a godly zeal for the truths of the everlasting gospel: But likewise under a hope that God may make them of further benefit to your own souls (when I am far absent from you or cold in death) and likewise spread their usefullness where perhaps my voice may never be heard. And O should the spirit of God by these few lines hand one immortal soul to Jesus far more to you and me than all the applause of men, and dust of Peru; I have made some small (but usefull) additions as you (who heard the discourse delivered) may observe, and now for your spiritual use and welfare I commit them to you as the service of your unworthy servant in the gospel.

H. A.

A Short Preface.

F aiming for the vain applause of men
From truths like these I must withhold my penn;
If the frowning world I had to fear
these lines in publick never would appear:
[illegible] when my soul inspired with truths so grand,
[illegible]sting the clusters of the promis'd land.)
[illegible] duty calls, I yield to the command.

And O that God may point them to your heart,
That you might feel, and with me share a part!
But if you wish to share the glorious prize
Let not tradition or your will arise,
To vail the scene, and darken both your eyes.
Be bigotry and superstition slain,
Then read with earnest cries a pearl to gain;
Like a wise bee search ev'ry field around
Extract where e'er there's sweetness to be found;
For if you would expell the shades of night,
Long as you live stand candidate for light.

SERMON.

From Mark the 16, 5, And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long white garment.

☞ CHRIST! O that worthy and transporting name! well might the Apostle (and let me likewise) say, I am determined not to know any tking among you, save Jesus Christ and him crucified: For his name is not only a strong Tower, but likewise as ointment poured forth; therefore he is loved, and adored by virgin souls; yea he is God over all blessed forever more; he is the theme of angels, and joy of seraphs; he not only replenishes all heaven with his beauty, but with his smile hath brought many a mourning soul from the borders of despair to Sion's chambers with songs of joy; yea countless millions from the Jews of hell to the realms of everlasting light, with all tears wiped from their eyes, and their heavy groans turned to shouts of triumph; yea, O! it was that name (let me say it with [illegible] wonder!) that first taught my wandering [illegible] first paths of peace, and made me to drink [illegible]

ſought for ſtreams, of happineſs, and rivers of pleaſure, and Ah! It is this Chriſt that I expect (when I am lingering on the confines of the grave) will ſupport and lead me, thro' the dark caverns of death to the bright abodes of everlaſting day, and cauſe me to ſing when terreſtial worlds are known no more, and O that he might be my continual theme while mortal life endures, and wholly engage my heart and tongue; eſpecially at this time when called to addreſs this orditary! And ah! I can tell you my hearers it is with joy of ſoul, and gladneſs of heart, that I ſhall lift both hand and voice to invite your attention to the glorious theme, and intreat you to review (with me a few moments) the incarnation, life, labours, ſufferings, death, reſurrection, conqueſt, and glory of the world's reſtorer.

Attend O mortals, raviſhed with that name
Which angels lift on everlaſting fame,
While I with joy will lend my ſtamm'ring tongue
To raiſe a note of that immortal ſong,
Till we in heav'n unite the countleſs throng!

But O methinks my diſorders of mind by my fall are ſo many, my ignorance ſo great, my darkneſs ſo almoſt impenetrable, and my diſtance from God ſo vaſt, that I am ready to ſay that (by being ſo uncapable of doing his name juſtice), I ſhall but marr the glorious theme; yet feeling an emulation even with angels, I muſt attempt the ſubject, tho' I am but a worm; and O that he who inſpired the heart of Jeſſe's ſon to ſpeak of his name in the great congregation, would releaſe my impriſoned ſoul and looſe my tongue (long clogged with ſin) to tell the world that Jeſus reigns, and proclaim this day as the diſciples when they ſaw Jehovah riding the rude, and unintelligent beaſt bleſſed is he that cometh in the name of the Lord! Hoſiana in the higheſt! (a) and eſpecially while at this time I have the happineſs of taking a [illegible] bar of young men by the hand, to lead and incourage them on their way to the promiſed land, inſtructing them [illegible]

(a) Mat. 21, 9.

divine help, for the heavenly war; which will call me to adapt my addresses to those in the bloom of life which altho' may be of benefit to all the young people present, yet designed principle in answer to the request of a number of young men who have collected in this place for the enjoyment and service of God. And O how can I express my unspeakable satisfaction in finding at my return so many in the bloom of life rising up out of the sleep of sin and death, to follow the dispised Nazaune, face a frowning world, and wittness for God before the tents of the ungodly! O may immortal blessing crown your endeavours, and eternal praises thereby be raised to the redeemer's name! ah may you as ornaments of the gospel cheerfully dedicate and wear out the flower of your days in the redeemer's cause, and then share in the bloom of immortal youth at Christ's right hand, where reproaches, storms, death, and sin, is known no more! But will Jehovah stoop so low as to seat a youth, a worm, a rebell at his right hand? Yet saith our text they saw a young man sitting on his right side; signifying at his right hand which is the grand subject that I am to entertain you with at this time: And which God grant may be applied to your hearts; And as I speak for the Lord of hosts, and the welfare of your souls at stake I dare not spend much time entertaining you with a dry historical account (as letter preachers is) but shall indeavour to discover the spiritual sense of our text (together with some usefull digressions, under four general observations.

First follow the Son of God to the sepulchre, and examine the nature and spiritual sense thereof.

Secondly the spiritual meaning of this young man being in the sepulchre.

Thirdly what we are to understand by this young man being at the right hand of Christ while in the sepulchre.

Fourthly and lastly, what we are to learn of his being clothed in a long white garment and something of the privileges of being thus with Christ in the sepulchre.

And now as Christ came down from heaven to our earth and went from the womb to the sepulchre, according to our first observation, I must take my hearers by the hand and review the unspeakable sorrows, hard labours, grand design, agonies, death, and conquest of this great Messiah while we follow him from the manger to the sepulchre: And O what surprising and heart-melting scenes shall we discover, (omiting his travels and labours during the four thousand years before he assumed a particular body of clay) only in the short period of his mortal life! And O has the grand Visitant appeared; Has the foot of his incarnate love reached our guilty world, to wade thro' the unspeakable miseries of our fallen state! Ah! He who thought it no robbery to be equal with God, took on him the form of a servant. (b) and for what? Why to be come a servant to sinners, and wear out his life in the service of a miserable rebellious family; yea to wash their feet, not in water only, but in his own blood.

O What a wonder of unbounded grace
Jehovah stoops to save a treacherous race,
Bears all their Pains, and spils his vital blood
To reinstate them in the arms of God.

And how, O how will the sinking world receive him? will they not be ravished with immotral raptures to acclamate his bless'd arrival to their (if I may say) starving perishing, and abandoned world? O! no (but must I tell it in Gath or publish it in the streets of Askelon?) for God declares there was no room for him in the inn (c) and is it so still? Ah there never was nor ever will be any room for him in that heart where the amusing charms, ensnaring joys, and anxious concerns of this world's trading and trafficking have yet the possession; nor yet in the inn of self-righteousness: Witness ye beasts of Bethlehem whose filthy stable, and empty manger first found him room, was not you his first companions?

And

(b) Phil. 2, 6. (c) Luke 2, 7.

And is it not still with those who not only see and feel themselves as vile as the beasts: but likewise an empty manger, that is whose earthly enjoyments fail them, see the emptiness of all created good like the starving prodigal finds a mighty famine *(d)* I say is it not with such that he takes up his abode? And rejoice O my soul that with such he deigns to dwell! But to return to his spotless, and yet miserable life, soon we find him, altho' so early in his father's business *(e)* driven to the wilderness exposed to the inclemency of estimental convultions, the fury of the rude monsters of the wood, the stratagems and wars of the infernal regions without a morsal of bread for the support of his starving and wasting body *(f)* and then from sorrow to sorrow his trials increasing as he advances in the service, labours and fatigues of the Messiah's office, and soon he has become, (apparently) the off-scouring of all things; the song of the drunkards, a spectacle to God, angels, and men; and naked to all that loss and misery can prey; so that we have already seen him in the sepulchre, a sepulchre indeed, in a spiritual sense, not only abasement, misery and death, but burried, as it were, from all the pleasures, and enjoyments of heaven and earth. O what an object of pity! And yet as a helpless victim to all the spite, and mallice of earth and hell.

Think, Think, O my hearers, I was this for you and me? and yet how often when pinched in some small degree with losses, crosses and disappointmens, do you murmer, and think you have a hard lot in the world? When he who gave life and being to all created systems, and with a smile makes arch-angels rejoice is sinking in the depths of misery; a man of continual sorrows, & acquainted with almost insupportable grief. Why if you have not the second garment to your back, or a second meal of victuals for your body, with ever so mean a cottage, to screen you from the storms of this disordered world your earthly entertainments are still far better than his, who was the father of the universe: For for

(d) Luk. 15, 14. (e) Luk. 2, 49. (f) Matt. 4, 1, 2.

have holes, and the birds of the air have nests, but he had not where to lay his head, *(g)* O then murmer no more at the loss, or want of every thing that this world affords: If you can but live to, walk with, and enjoy the meek and lovely Jesus; for why was his wants and distresses so great, and his abasement so low? Not because he could not have engrossed all the joy, and grandeur of the globe with a turn of his thought: But because his kingdom was not of this world; and consequently its pleasures, and enjoyments were in opposition to his glorious cause; and therefore he partook no more of the enjoyments of this world than was absolutely necessary; and that by no means for the enjoyment of it, or any good, or sweetness he found in it: but wholly for to support him in his state of abasement, (while he was clothed with an elimental body) to endure the hardships of prosecuting his grand design: And yet how many who profess his name, (who have indeed, but the name,) will plead for the indulgence of their earthly joys, pleasures, and recreations: Saying we ought to enjoy this, and may enjoy that for they are given to us for the comforts of life; and there is no harm in wearing this, drinking that, and indulging the other; while others will plead for some, what they call, simple recreations for a relaxation from the burden of an intent mind, but they need not lye. I fear they are not so studious, and will likewise say that we shall bring religion into contempt by being so strict, (tho' little they fear the wounding religion) and fear they shall be guilty of superstition: but O let me tell them not only that such pleas for indulgence is repugnant to the spirit of a true christian, and therefore they are as great strangers to Christ's kingdom as Simon the Sorcerer, but likewise that all such pleas arise from the love of some lust or Idol, which if huged a little longer may prove their ever-

(g) Matt. 8, 20.

lasting ruin; for he that will save his life shall loose it (b) and he that soweth to his flesh shall of the flesh reap corruption: (i) for the flesh lusteth against the spirit (k) and whatsoever is not of faith is sin, and therefore if there be any such here as I have been pointing out let me intreat you not to deceive your own souls, and like Esau for a morsal of meat sell your birthright, for ye know how that afterward when he would have inherited the blessing he was rejected, and found no place for repentance, altho' he sought it carefully with tears; (m) but O for your soul-sake put on self-denial and be willing to loose your life that you may save it, & if you would name the name of Christ make him your pattern, and see not only the self-denial but likewise the unspeakable trials that he went thro'; yea and his disciples likewise; they had as many enemies within as we, and ten thousands more without; they suffered the loss of all their earthly friends, and the esteem of the world, they suffered hunger, thirst, nakedness, and buffeting, in the face (and against the rage) of their innumerable enemies; they were stoned, were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep skins, and goats skins, being destitute, afflicted, tormented, in deserts, mountains, dens, and caves of the earth, (n) yea even women were tortured, suffering cruel mockings, and scourgings, yea more over of bonds and imprisonment not accepting deliverance, when offered, that they might obtain a better, yea and eternal resurrection: (o) but I fear you will be wise enough to keep clear of such trials; yea and foolish enough likewise to keep as far from their crown and everlasting reward: unless you make a speedy return. But from my long degression I now return, to follow the lamb of God to the sepulchre; and O then how small are, or were, all the trials and sorrows of the people of God when compared with the sufferings

(b) Matt. 16, 25. (i) Gal. 6, 8. (k) Gal. 5, 17.
(m) Heb. 12, 17. (n) Heb. 11, 37. (o) Heb. 11, 35.

their mighty Captain! For if we follow him a little further in his agonizing conflicts we shall find him wading thro' sorrows so unspeakable, and loadened with a weight so innormous as hath diped his vester in blood.

Witness O Gethsemane the cutting pangs, accute tortures and bloody sweat of an almost expiring Jesus *(p)* and from thence draged, by a band of ruffians, to the cruel bar of injustice, to be sentenced to, and endure all the cruelty that can be invented by all the infestine courts of earth and hell; and O! He dies under far greater miseries and tortures than could ever be inflicted in corporeal punishment by men and devils; neither was their cruelty to his body the cause of his death: But as this will be something new from the common opinion and traditions of men, I must a little enlarge.

And O! Let me intreat my hearers to shake of some of the prejudices of their education, and receive a jewel that may not only be a blessing to your own souls, especially you who are in the prime of life, just coming out to espouse the Redeemer's cause: But likewise arm you against the Arian and Socinian invasions: For their hands have been much strengthened against the truths of the gospel by many preachers and writers, who were labouring to vindicate the gospel, by holding forth that Christ, who was the very God, suffered and died to satisfy God: which the Arians and Socinians say, and well they may from that hypothesis, was God punishing himself to satisfy himself, and to fulfil some outward law which man had broken; and thus they say, (using their own comparisons) he takes out of one pocket and puts in the other; which indeed would be evidently inconsistent, as they observe, and yet it is held forth by every one that pretends that Jesus Christ died to satisfy and appease something in God, which they call insensed justice, and vindictive wrath. O! My dear hearers banish, yea forever banish, all such [illegible], inconsistent, unscriptural, and God-dishon[illegible] principles, or conceptions, from your minds!

 For

(p) [illegible] 28, 44.

For if God hath made some such outward law, the breach of which will so insense him, that he must suffer to appease the wrath and repair the injury done to himself, then he hath not only made a law to discover an austere, and ostentatious humour, but that exposes himself to an everlasting loss and injury: For, first, if sin could break any such law, as would insense the Deity, then his character is forever impeached, for the wicked in hell will be forever perpetrating the same crime, and consequently increasing the same injury; to the law and dishonour to his name. Well, but saith one, which I know is the reply of them, that hold forth such an arbitrary insensed God and rigorous law, he will forever punish the wicked in hell for the breach of that law; to which I answer, if I admit your reply, yet you are still as deep in the mire as ever; for you thereby not only dress up a glorious being in rediculous habit, but likewise have fettered yourself with as many inconsistencies as ever; for you have thus not only declared that God is forever punishing the wicked in hell to be revenged, or to receive the penalty, as you say, of that law which they have broken: but likewise that the law must forever remain broken; for every sin deserves as I know you will say, everlasting punishment, and as they are continually prepetrating their crimes to an infinite extreme; so that instead of God being even with them the penalty paid, or the law fullfilled, the breach is infinitely enlarged, the injury increased, and therefore God and his law forever sustaining an increasing loss: for they are forever increasing their rage, sin, and rebellion against him. Besides if Gods justice was insensed, as you say, and his wrath stired up by so insignificant a being, (in comparison with God) as an angel or man, who may not only stir up his wrath, and insense him: But keep him so forever, then what sort of a God, do you worship? For methinks you must be well acquainted with the nature of any being, [illegible] stired up in wrath, as to know that a God insensed with wrath stired up in him is not only a God [illegible]

and wounded: But a God enraged; and a God thus vexed, injured and enraged, is a God in passion, misery and torment; and a God in torment is a God in hell; O how shocking is the natural constructions of such a principle! And yet I shall be branded by many as an enemy to the gospel, and set as a mark for the arrows of the tradionists, because I oppose such principles as holds forth the great Jehovah to be possessed of such a nature, as is the nature of devils. Well saith one, if Christ did not suffer and die to satisfy that Insensed justice, or appease any wrath stired up in God, then what was the cause of all his sufferings? Well my dear hearer, I have been obliged to make a long digression to discover and extract the poison out of your wretched principle: but if you begin now to enquire after light, I shall weary your patience no longer: but with joy pass on to inform you the cause of his sufferings and death, which was what I first proposed; for this his suffering and death, is the sepulchre that he entered in, in a spititual sense. And first remember that he was not forced to enter this sepulchre: For he declares himself that no man took his life from him; but he laid it down himself freely, (9) and therefore they did not force him to any sufferings that was necessary to carry on the redemption; nay God forbid that I should ever attribute any part of my redemption to the cruelty of those blood-thirsty wretches, or imagine that my salvation was in the left degree depending thereon or carried on thereby; or that it could not be carried on without: for blessed be his name he came down freely for my redemption, and would have completed it if the hands of the ungodly had never touched him; for as for the broken law which he came to fullfill; true it was broken indeed, and he came to fulfill it: But what was that law but the natural reflection of his divine nature; and therefore when man broke off from that God, or turned from the tree of life, the law was broke in himself

(9) John 10, 18.

himself to his own ruin; and now by reason of the contrariety of his nature the reflections of the divine nature (law of the tree of life) became to him as a flaming sword; and therefore the whole work of Christ is to heal the wound, remove the contrariety; & thereby fullfill the law for and in the creature, and thereby bring him back, again to a union with and enjoyment of that tree of life in the paradise of God *(r)* and for this end he was obliged to enter in to all the disorders and misery, yea I may say hell, of fallen nature; that is in this fallen and disordered creature to bear (and bring back from) all the contrariety of their hellish nature; labouring with his own incarnate spirit in the fallen creature untill their contrariety is subdued and will reclaimed and brought back from its state of contrariety to God again; and this labour in the hell of the creatures contrariety was the cause of his suffering, when he saith that his soul was exceeding sorrowful even unto death; *(r)* and this is the way that God was in Christ reconciling the world unto himself; *(s)* and declares himself that he suffered that contradiction from the nature of sinners, against himself; *(t)* and that even to the sheding of blood, which weight of contrariety was the cause of his death, for when he entered in the fallen system at the first instant of man's revolt he become incarnate, for he was then in the flesh *(u)* and that incarnate spirit was labouring in and under all this contrariety, a sepulchre indeed, untill the period of time that he assumed a particular body of flesh and blood, and then this agony of soul, which before was not visible began to appear, yea so great was his agony of soul, or incarnate spirit in the whole fallen system that when there was no corporeal punishment inflicted on his body, his body, or elemental frame was crushed even to the sheding of blood, under the infinite weight of that contrariety which he was so related to; for you must not imagine that his incarnation was only in that particular

(r) Rev. 2, 7. (r) Mark. 14, 34. (s) 2. Cor. 5, 19.
(t) Heb. 12, 3. (u) Rev. 18, 8. 1 Pet. 1, 11.

particular body but in, all the fallen syſtem (ſentering to that body) the agonies of which forced the blood thro' every pore of his waſting frame *(w)* and therefore, it is very eaſy, for you to ſee that the Jews were ſo far from being the caſe of his death, altho' guilty of murder in the ſtrongeſt terms, that if they had never touched, or laid hands on his body he would, under the infinite weight of that helliſh contrariety, labouring in agonies of ſoul to carry on his grand deſign, and reclaiming this fallen nature have ſoon expired and given up the Ghoſt; that is the agonies of his ſoul for it was his ſoul made an offering for ſin, being ſo much greater than his body could bear would have ſo cruſhed his body as to overcome and put an end to his mortal life; but at that very inſtant that he was to expire, for he declares they could not before *(v)* they had got him nailed to the croſs with his arms extended between heaven and earth; which poſition of body and manner of dying did import, and diſcover many important and glorious truths, ſome of which I will mention.

Firſt, It was between heaven and earth; which was and is ſtill his office as a days man or mediator bringing back from earth (yea from hell) to heaven.

Second, With his Arms extended, good Lord and is thy grace ſo free that thou not only lived but died with thine Arms extended, ſtretched to the farthest extend to receive returning Prodigals! Pauſe a while O my ſoul! And enter O my hearers, enter the wide leaved gates of eternal felicity diſplay'd by the arms of a bleeding Saviour! or will ſome of you at laſt miſs the boundleſs ocean of everlaſting love; ſurely you are not ſtrainned in Chriſt but in yourſelves *(x)* fly fly and live forever!

Third, And it was there he give up the Ghoſt, this proves again my grand aſſertion that he expired in the agonies of his hard labour, viz. under the weight of fallen nature bringing back the fallen Creature to God.

Fourthly, As Moſes lifted up the ſerpent in the wilder-

neſs

(w) Luk. 22, 44. (v) John 8, 20. (x) 2 Cor. 6, 12.

nefs to heal the poifoned Hebrews, fo the Son of Man is lifted up to heal the fin ftung fouls *(y)* which likewife difcovers to us that falvation is held forth in fight of all the world, as God declares,*(z)* and thus God holds forth his grace impartially to every one that will except and be faved thereby. But to return we find from the crofs he is taken down, and laid in the fcpulchre in the letteral fenfe, which cannot be denied, but as it was the fpiritual fenfe of our text that I was to difcover, I dwelt chiefly on that which I truft you now clearly underftand; fo that I hope you will never more imagine that he punifhed himfelf (for he was God) to fatisfy himfelf, or be at a lofs about the caufe of his death and fuffering, for he fuffered even the miferies of hell, (but not as fome vainly imagine that after he left the body he went into fome other world among the damned, for if he had, he did not tell the thief the truth, for he told him that he fhould be with him that day in Paradife*(g)* Yea the greateft part of his life, I may fay, he was enduring the anguifh and mifery of hell, for the abfence of God and the weight of fin he endured even unto death,*(a)* which is greatly the miferies of hell. And now if any of my hearers fhould be at a lofs about God's wrath, vengeance, anger, &c. (which the fcripture fo often fpeaks of) let me inform them two things.

First, That where there is fin and guilt the nature of God is to them as wrath and vengance indeed; by reafon of the contrariety which, as before obferved, was the caufe of Chrift's fufferings and agonies, when he had taken fo much fin, guilt and contrariety upon himfelf; and therefore wherever this contrariety remains the nature of God will be as a rock to grind them to powder*(b)*

Secondly, God in infinitive mercy condefcends to fpeak to the fallen creature as things appear to them in their fallen ftate: but when you are wholly reftored back

(y) John 3, 14. (z) 1 John 2, 2. John 1, 9. Heb. 2, 9.
(g) Luk. 23, 43. (a) Mark. 14, 34. (b) Matt. 21, 44.

back to God you will find he will speak to you plainly without parables(c) and likewise find that there is nothing insensed in him: but you had been the wounded, insenced and disordered miserable being yourself; and that it was in all these disorders, death and misery that Christ suffered, and all to extricate you therefrom. And

Now, let me pause a while or rather, while pointing to the unparellel scene which I have discovered, call on my hearers to exclude the world with every amusing charm of time and sense, and chain the attention of every power of your souls to those grand, those heart-melting, heaven suspriſing. soul-saving and transporting wonders, and ask, "WAS THIS FOR ME? AND O MY SOUL, WHERE. OR "WHAT, AM I! WHAT HAVE I DONE! WHAT AM I "ABOUT! WHAT MUST I DO! WHERE OUGHT I TO "BE! AND WHERE SHALL I BE FOREVER?

O love unbounded! love of antient date!
That brought Jehovah to the dismal ken,
To drink the dregs of our infernal cup
Nail'd extramundane to the wood and death!
O angels gaze to see your maker there!
And sinners shout, your friend has won the field,
And in his gore hands you the glorious prize,
And bids you wear the everlasting Palm!

And O ye sorded souls that are so chained down to the carnal amusements of this wretched world that you cannot give your attention to the glorious scene, nor follow Christ to the sepulchre nor find place in your heart for the suffering God! are you determined still to pass by slite, and reject all the privileges of his dying groans, and rising glory? can you still wag your heads with disdain as you pass by the bleeding Jesus? Will you this day swear for that infernal band that shall commence an eternal war against him and his peacefull kingdom, and utterly abandon yourselves from all the joys of his eternal favour? And after all that has been done choose your

 portion

(c) John 16, 25.

portion in that bottomless gulf of fallen nature? Why saith one the man asks a strange question does he think that we are fools, and murderers? It would be strange indeed my dear hearers if it was not true that ye were the worst of fools & murderers: but while you are living in sin and sporting in an unconverted state the broad road to hell it is the most important and consistant question that I can ask you: therefore saith God O ye simple understand wisdom, and ye fools be ye of an understanding heart, *(b)* and I can assure you that a little more sleep, a little more slumber and your poverty, ruin and everlasting destruction will come upon you as an armed man *(c)* and therefore awake ye that sleep, arise from the dead, that Christ might give you life; *(d)* for verily the hour, is coming and now is, that the dead shall hear the voice of the Son of God, and they that hear shall live; *(e)* Jesus the eternal Son of God has not only suffered and died, but has this day been so held out to you, that if you still reject, methinks, I am constrained to say, with Paul, O! Foolish Galations who hath bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath been this day evidently set forth crucified among you? *(f)* Ah! Well, might he say, you are bewitched, when so seduced by the powers of hell as to disobey the calls and reject the grace of such a bleeding Saviour as hath been discovered to you this day! But time and the greatness of my subject so hurries me, that I must leave you for the present and drop a few more words to the young men for whom I principly designed my Discourse.

And O methinks you that have so cheerfully entered the field for Christ, can but feel renewed obligations and resolutions to fight under the banner of this your mighty Captain, whom you have seen thus spill his blood, and waste his life in the combat with your infernal foes, love him with all your heart; resign life and soul to his

(b) Pro. 8, 5. (c) Prov. 24, 34. (d) Ephe. 5, 14.
(e) John 5, 25. (f) Gal. 3, 1.

name; O call up every power of your souls to follow your glorious conqueror, not only to the crown, but likewise thro' reproaches, trials, and sufferings; or shall I say to the sepulchre, which now brings me to our second observation which was to discover to you the spiritual meaning of the young man being in the sepulchre, where Jesus was and as we have already proved that the sepulchre that Christ went in, was his burried state of abasement, sufferings and death, I shall with more ease discover what is now before us; for altho' the young man doth not undergo that misery and sufferings that Christ did, yet he must and does enter the sepulchre with him; for,

First a sepulchre is a place to inter the dead, and those who are born to God and have become members of Christ's body are dead to the enjoyments of this world and pleasures of time and sense; they are Pelgrims and strangers in the earth, seeking a better country; (g) and therefore their heart and effections are dead to the things of this world, and in pursuit of a life and enjoyment in another; yea, their chief joys are spiritual which this life cannot give them; for God has become their chief good.

Secondly, they are dead unto sin and burried with Christ in baptism, that is Christ spiritual baptism, and then arisen by the power and operation of the same spirit; (h) and thus the sinfull nature of the old man is decreasing and the new man increasing, which burries them more and more from the life and enjoyments of the old; and therefore they may with the apostle say, I die daily, (i) O happy, happy death! I would to God we might all share in this death continually: not shall we ever share in the life of Christ without it; you plead what you will, my dear hearers of your close conformity to externals, or zeal for this and that principle, crying out, when some of your old traditions are crossed, that

(g) Heb. 11, 12. (h) Col. 2, 12. 1 Cor. 12, 13. (i) 1 Cor. 15, 31.

that the cause of Christ is wounded and you must contend earnestly for the faith, I must tell you, you know no more of Christ and his kindgom than your very nature is thus dead unto this world and sin, and made partaker of a new and spiritual life in Christ ; and therefore be sure to examine whether you have experienced this death and are longing to be crucified to the world, and have the world wholly crucified to you ; and this O YOUNG MEN is the death and new life that I propose to you and would inforce in the strongest terms, and O that Jesus, who harnished the stripling against the Philistine monster, might arm you with a sling divine, destign and succeed your resolutions, untill you sing the triumphant song with Goliath, the old man that monster of the heart, beneath your feet ! then would I repeat the words of God to you and say ye are dead ; and your lives are hid with Christ in God ; and when Christ who is our life shall appear ye shall also appear with him in glory, *(k)* O go on in your Masters name and strength to attain the glorious conquest ! agan those who are with Christ in the sepulchre they are not only dead but likewise burried.

First, They are burried by the world, who think it strange saith the Apostle that you run not in the same excess with them, *(l)* yea and the world hates them because they are tohosen out of the world, *(m)* they are become a spectacle to the world and a mark for the ungodly ; but O fear not little flock for it is your father's good will to give you the kingdom.

Secondly, They are burried from the world by their own choice, for they like Moses had rather suffer affliction with the people of God, than to enjoy the pleasures of sin for a season accounting the reproach of Christ greater riches than all the treasure of Egypt, *(n)* yea to those two truths, I may call some of this orditary to record, witness ye that have come out from the world to be with Christ, have ye not heard the carnal world saying, ye

(k) Col. 3, 3, 4. (l) 1 Pet. 4, 4. (m) John 15, 1, 2.

you was under a melancholy gloom, or ſtrong deluſions whereby you have become uſeleſs in their jolly company; and are no longer a member of (what they call) civil ſociety, their carnal clubs? And do you not likewiſe ſtill choose ſtill to be more and more burried from all ſuch carnal company and amuſements as once you loved? Yea and God grant that you might be more and more abondant to all the joys and pleaſures of this finſull world!

Ah! Be determin'd YOUNG MEN (let the world burry you as they will) to make it your chief concern to be with Chriſt, altho' it may be in a ſepulchre; ye be as willing to go with him to Gethſemane as to Olivet, to ſuffer with him (if called) as to rejoice with him, for you muſt partake of his ſufferings, and be made perfect thro' ſufferings, and then O let me tell you that if you ſuffer with him you ſhall alſo be glorified together with him, (f). go on therefore rejoicing that you are counted worthy to bear his reprocah, and the God of Jacob be with you. But O let me turn aſide to the unhappy part of my hearers who are ſo in love with the eſteem and enjoyments of this miſerable world, that they cannot bear to follow Chriſt in the ſepulchre, and be ſo burried from their carnal joys and company.

O take heed, take heed, my dear friends, leſt you be found like profane Eſau who for one morſal of meat (this worlds joys) ſold his birth-right (all the privileges of Chriſt kingdom) and yea know how that afterwards when he would have inherited the bleſſing he was rejected, and found no place for repentance (no heart to repent) altho' he ſought it carefully with tears; that is deſpairing groans and horible reflections and regret. (e).

How often have you had the ſpirit of God ſtriving with you, and then you thought you would forſake all and follow Chriſt: but too ſoon when you began to think of it you muſt be diſpiſed by your companions Mr. ſuch a one, and Mrs. ſuch a one, would make a laugh at you, & reject

(e) Heb. 12, 17.

reject you, you returned again to the carnal world and pleasures of Egypt, and so run the risk of loosing the love and favour of God to all eternity, for a few hours of the carnal favour and esteem of those who (if not changed) will e'er long torment you, and be an addition to your misery in hell; but some of you will plead again and say, that you do not intend to reject Christ, but you love and serve him in private between God and your own soul; which (you say) will be as acceptable with God as if you made so great ado, as some of those that talk so much about religion, and will often make use of those passages of scripture, *if thou have faith, have it to thyself, and cast not thy pearls before swine* &c: but let me tell you that as for that faith you are strangers to it, for the true faith will certainly produce both an inward and outward conformity to God, and a detestation against this carnal world, and God declares that, that faith, which doth not produces good works is dead, (q) and as for them pearls you speak of I am sensible that you have none to cast before swine: because those who have them the Lord declares are the salt of the earth, and light of the world, and as cities on hills, (r) and your plea is to be private and hid.

O therefore let me intreat you not to deceive yourselves, for the dreadfull moment is at hand, when you will find that to be the word of God likewise, *he that is ashamed of me, and my words him will I be ashamed of before my father, and his holy angels* (s). The truth is you have some beloved lust or idol too dear to you to be forsaken; and therefore take heed lest God soon say to you as to Ephraim "he is joined to idols, let him alone, (t) I have read of a shocking instance of a man and his wife much of your mind, who lived in a land & day where religion was reviving, and Christ was making up his Jewels (as I trust he is here now.) and many of their [illegible]

(q) James 2, 17. (r) Matt. 5, 13, 14. (s) Mark. [illegible]
(t) Hos. 4, 17.

hours were convinced and converted, and they began to think that they would likewise want a saviour by and by (a friend in a dying hour) and they agreed to sell their estate and go and join with them people: as it was their custom to have all things common, but they had such a lust for an idol that they had, they concluded to hide it, and when the people made enquiry concerning the idol, they declared before God they had none hid: but God who had been about their private paths, as he is about yours, immediately struck them both dead.(u) and we have reason to believe that for the love of that Idol they both went to hell together.

O therefore my dear, dear, hearers, take heed that you are not found hiding some wedge of gold or Babilonish garment (t) to your everlasting ruin! For thousands and tens of thousands have split upon that dangerous rock; not willing to give up all.

And O let me likewise tell you that if you are ever so happy as to be made partaker of the love of Jesus, and to walk in that way which vulters eyes hath never seen nor the lions welp hath never trode you will not only dispise the joys and esteem of the carnal world: but will count it an honour to bear the cross, and be dispised for Christ sake; and well you may! For then you will have joys that the world can neither give nor take away, and will have Christ to support you: for you will be continually at his right hand which brings me to our third observation:

Which was to discover what is to be understood by this young man being at Christ's right hand while in the sepulchre.

And O lift up your heads ye that are burried with Christ, for although the ungodly world may not only reject you, but follow you with a flood of reproaches; yet Jesus is with you and bears your burdens, for in all their

(u) Acts, 5, 1, 2-5, 11. (t) Josh. 7, 21.

their afflictions saith Isaiah he was afflicted and the angel of his presence saved them,(u) for you are still, tho' in a sepulchre at his right hand.

First his right is engaged for you to deliver you from all condemnation, for there is no condemnation to them that are in Christ Jesus; and therefore let earth rage and hell roar and threaten, yet none shall pluck you out of his right hand, for he will loose none that is there, but raise them all up at the last day,(v)

Secondly, His right hand is engaged to fight all your battles, against the powers of darkness and redeem you out of all your disorders; for he will bring you off more than conquerors thro' his everlasting love, and as the mountains are round about Jerusalem so is the Lord round about those that are at his right hand,(x) and tho'; the waters fail from the earth, the fig-tree not blossom, the labour of the olive fail, the fields yield no meat, the flocks cut off from the fold and the herd from the stalls: yet you may rejoice in the Lord, and joy in the God of your salvation;(y) and therefore let what will come on the wicked even if there are all swept into hell in a moment all is safe and well with you that are at Christ's right Haud.

Thirdly, The right hand of Christ is engaged not only to give them peace, but the consolations of his holy spirit to support and cheer their souls under all the trials and sorrows of this sepulchred state: and therefore as tho' they may have trials and tribulations in the world, yet in him they have peace, ah peace and joy that passeth all understanding, wittness ye happy souls who have sat a moment at his right hand, even when the world was frowning and hell raging, was you not almost constrained to break out with the sweet singer of Israel, surely my lines are fallen to me in pleasant places; I have a goodly heritage, (a).

(u) Isa. 63, 9. (v) Rom. 8, 1 John 5, 19. (x) Sal. 125, 2.
(y) Hab. 3, 17. (a) Psal. 16, 6.

So that while the wicked like the troubled sea are tossed to andfro with ten thousand fears, and exposed to ten thousand dangers, sometimes fearing they shall not attain that degree of the world and its esteem as they are so engaged after, or as others around them; and sometimes fearing that they shall loose what they have; and are jealous that such ones or some of their associates begins not only to get before them, but likewise to treat them with coldness, and disrespect, or even if they do (while present) treat them as their equals, yet they are jealous, it is but desembling, and thus I say, while the wicked are thus tormented with ten thousand distresses and fears to worship and support their miserable and deceitful gods, these at Christ's right hand are setting in peace and drinking large draughts of rest and consolation from that never failing stream. ALL THINGS SHALL WORK FOR GOOD TO THEM THAT LOVE GOD,(b) and then chearfull sing,

Not this small world the kingdom can contain
Of those that do with Christ in glory reign:
Then let ten thousand earthly crowns revolve,
And earth itself with all her joys dissolve,
We from our throne shall never more be driv'n,
For death itself will but complete our heaven.

And therefore, Fourthly and lastly, When the wicked have wore out their miserable days here, and plunge themselves into eternal perdition, without friend, or helper, joy or comfort, sleep or amusement to mitigate the torments of their despairing souls, those in the sepulchre with Christ will leave their grave cloaths, awake in his likeness and be satisfied with his perfections to solace in love and reign with him in everlasting glory.

Say O YOUNG MAN does not your heart, begin to burn with love to this lovely name this desire of nations, whose right hand I hope many of you have already felt? Yea, methinks while I am speaking some of you are joining with the antient Bard in his poetry, SURELY THE LORD IS IN THIS PLACE, AND THIS IS NONE OTHER BUT

THE

(b) Gen. 18. 16. 17.

THE HOUSE OF GOD, AND THIS IS THE GATE OF HEAVEN! (b) O therefore be incouraged, O YOUNG MAN to go on bearing the reproach of the despised Nazarene without the camp, remembering that he has not only bore the reproaches but infinite sorrows for you; ah! He who is the root and offspring of David, the bright morning star, is your Captain, leader, portion & everlasting joy.

Jesus your Lord will lend you his right hand
To lead and guard you thro' this desert land;
In ev'ry trial stand your bosom friend,
And bear your burdens till your sorrows end.

But I must now lead you to our fourth and last general observation,

Which was to discover the spiritual meaning of this young man being clothed with a long white garment; & O that you may be seen to be thus clothed all your days, and then may your moments glide away with joy.

First, They are internally made partakers of the righteousness of Christ; not imputed as many imagine just, to cover up their sins; or any thing done for them in some distant region, to answer the penalty of some outward law; and thereby stand their intercessor at a distance; but the pure spirit of Jesus Christ in them: for the pure in heart, and they only, shall see God, (d) and without holiness no man shall see the Lord: (e) and therefore whoever depends on any rigteousness of Christ imputed without being, to them, imparted, will e'er long have cause to take up that bitter lamentation of the foolish virgins, give us of your oil for our lamps have gone out. (f) For they who are prepared for eternal glory must really be made to partake of the divine nature here in this life (g) and if any should say that I am denying the imputation of Christ's righteousness, I answer that I not, only hold it in the strongest sense: but can easily prove that

(b) Rom. 8, 28. (d) Matt. 5. 8. (e) Heb. 12, 14.
(f) Matt. 25, 8. (g) 2 Pet. 1, 4.

that they are denying it who hold it in a ſtrict ſenſe any other way: for how can any thing be imputed to a man and he not made partaker? Surely if it is imputed it muſt of conſequence be imparted; and therefore you may take it for a truth of no leſs importance than the everlaſting concern of your immortal ſouls, that you will never be ſaved by any other imputation of Chriſt's righteouſneſs than the impartation to your miſerable ſinking and periſhing ſouls; and thus it is by this impartation of Chriſt's righteouſneſs that the young man is cloth in the ſight of God. And thus far as he is made partaker of this divine nature he is reſtored to God.

Secondly this divine ſpirit, and righteouſneſs of Chriſt in the heart does naturally produce a cleanſing, from ſin in the inward man, and thereby conſequently made to forſake and deteſt ſin in the outward man and therefore brought to a cheerfull conformity to the ways of God externally, ſo that others will thereby behold them clothed in a white garment; as ſaith our text, they ſaw a young man clothed in a white garment; yea it cannot be otherwiſe: for where there is fire there will be light; and therefore, as you have often heard me declare, a man will no more make me believe that he is a chriſtian or at Chriſt's right hand unleſs I ſee the white garment, than he would make me believe that there was a candle burning in my room at midnight when the room is ſtill in midnight darkneſs: for as certain as God's word is true where there is that immortal principle of light and love in the heart it will give light to the world; (h) and therefore ſaith God if any man be in Chriſt he is a new creature, old things are done, away and behold all things are become a new; (i) and therefore as Joſeph, when he made himſelf known to his brethren changed their raiment, (k) ſo thoſe that have Chriſt made known lavingly to their ſouls have their garment changed; for they are made partakers of that which does deteſt every evil, thirſt

(h) Matt. 5, 14. 2 Cor. 6, 17. (k) Gen. 45, 22.

thirst for holiness, and long to be redeemed out of all sin, and to be made pure even as God is pure; (l) yea there is no other redemption but to be redeemed out of sin and made like unto God.

And Thirdly this garment of the young man, was not only white but long; and so this divine spirit will finally cleans them throughout, and so transform them that there shall be no spot nor blemish left in them, for saith the Lord it shall be in them as a well of living water springing up unto everlasting life; (m) & saith John when he shall appear we shall be like him. (n) and O let me now enforce this truth on all the professors of christianity, especially to you O young men, in the strongest terms, remembering that example is far more successful than a bare recept: but by no means would I send you under the thunders of mount Sinai to excite you to the hard task of dressing yourself with the garment of dry obedience without love; but to that flame of immortal love that bled on mount Calvary: one sight of which will constrain you chearfully to put on an external deportment sweetened with the spirit of love to the meek and lovely Jesus, and then the world seeing you clothed with a long white garment will take notice that you have been with Jesus. (o) and this divine love will not only cast out all fear of death and hell, but cause you to turn a deaf ear to all the flattering charms of this ensnaring world; and likewise set your face as a flint against all its frowns, yea and cause you to take cold death by the hand without reluctance, and defy the terrors of an approaching grave; and this will lay the welfare of your poor fellow men so near your heart as to cause you at every opportunity to warn them with tears to fly from the wrath to come, point the wounded to the bleeding wounds of your all-conquering Captain, and court them to the unspeakable joys of his kingdom: that they might enlist under the same banner, fight in the same heavenly war, and share with

(l) 1 John 3, 3. (m) Joh. 4, 14. (n) 1 Joh. 3, 2.
(o) Acts 4, 13.

with you in the glorious ſpoil, when your maſter ſhall have won the field, attained the victory and given you the glorious prize to enjoy; at thought of which methinks, your hearts begin to burn; O the thoughts of availing, (if I may ſay) to that vaſt angelic continent, where wars never wage, foes never come, crowns and kingdoms never revolve, nor laws never change; O the glory of ſuch immortal ſcenes! How doth the divine attraction call up every power of your tranſported ſouls while I ſpeak and cauſe you to thirſt, long, reſolve, and re-reſolve for CHRIST AND HIM ONLY! Yea methinks, ſome carnal youth that has long ſet at nought the friendly warnings of heaven, and turned a deaf ear to the voice of the lovely charmer, that has charmed ſo wiſely, begins to feel ſome conſultations in their breaſts and ſay with Agrippa *thou almoſt perſwadeſt me to be a chriſtian* and if ſo, O for your ſoul ſake do not like him put it of for an uncertain hereafter, for I can aſſure you, you will never have a more convenient ſeaſon than the preſent moment beſides if you was ſure like the expiring thief as I ſuppoſe you often promiſe yourſelf, to find mercy in the laſt moment! you would not only looſe all the prime of life but likewiſe wade thro' one continual ſcene of ſorrow and uneaſineſs: for I can tell you by woefull experience the danger, inconſiſtancy and miſery of ſeeking happineſs in this vain world! Upward of twenty years I rejected the waiting Saviour and ſought happineſs in created good, where it never was nor never will be found and had the ~~nature~~ name of a chriſtian too, but when thro' boundleſs grace I adhered to the voice of the heavenly lover and caſt my naked and periſhing ſoul at his feet, O! I found that that kingdoms nor worlds could not parellel! Peace, and joys divine; yea joys unſpeakable & full of glory; Ah it was then I drank with raviſhing delight from thoſe rivers of everlaſting conſolation that makes glad the City of God; Ah that wine that cheers the heart of God and man! (p) yea and ſince the firſt moment that I knew the joyfull ſound I can ſay Lord even

(p) Judg. 9, 13.

ever more give me this joy and living water for I can say with the poet, to set one day beneath thine eye.

And hear thy gracious voice
Exceeds a whole eternity
Employ'd in carnal joys.

Ah did you but know, my dear young friends, the happy moments we often enjoy when sitting, altho' here in the sepulchre, at the right hand of king Jesus, you would not only envy us: but break thro' all opposition and say with Ruth intreat me not to leave thee or to return from following after thee for whether thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried: the Lord do so to me and more also' if ought but death part thee and me *(q)* there are many of us here I trust bound by the grace of God to see the promised land and can say the same; and O let me tell you that we should rejoice in your company, take you by the hand, to run the christian race; O give your hearts to Jesus, join the sacred bond, and go arm in arm with us to the glorious mansions prepared by your Captain for all his dispised followers. Methinks I hear some saying again if all this be true, *which* ALLINE *declares, why should I not be prevailed with? why should I loose such unspeakable joys & destroy my soul forever for the empty sound of a few hours amusement? Methinks I will resolve a speedy escape, but O will God assist me, and have mercy on one so vile?*

Yea my dear friends so ready is God to help, that all heaven will be engaged on your behalf to espouse your everlasting welfare, Saints pray for you, mercy calls you, heaven invites you, and angels wait to raise a note of joy at your return; and O above all! God himself stands with extended arms inviting you to the bosom of eternal joy.

Ah methinks I hear the waiting Father saying, with joy, "MY LONG DESERTING SON BEGINS TO BE IN WANT

(q) Ruth 1, 16, 17.

WANT, AND IS RESOLVING A RETURN FOR BREAD, AND GLADLY WILL I MEET HIM; YEA, LEST HE BE DISCHARGED, I WILL RUN TO MEET HIM, TO HASTEN AND INCOURAGE HIS LINGERING RETURN." (r) O sinner, and what would you more? The fatted calf is killed, the best robe is prepared, and a ring for your finger, yea all things is ready come, O come to the marriage.

Forsake the world dispise the empty joy,
Act like a hero, life and soul employ
To gain the field, and win immortal joy.

But time hurries me I must turn to the young man in the sepulchre, and conclude my message for to you O men I call, and my voice is to the sons of men, and especially to you that late profess Jehovah's name; and O I trust heve known his love! and if so go on ye heavenly warriors cheerfully to spend and be spent for your masters cause, and the honour of his great name I speak unto you, as saith John, YOUNG MEN because ye are strong, and the word of God abideth in you and ye have overcome the wicked one (s) Ah happy YOUNG MEN thus to get the victory over the powers of darkness in your bloom of life before so married to your fallen state that you cannot come and chained down to final impenitance! and O remember that Jesus who has wore out his life for you in a field of blood is still at hand with an immediate & full supply for all your wants aslong as you tread this mortal stage! and soon, Ah! soon will call you from your mortal watch to the mansions of eternal glory!

And therefore O let me again and again intreat you to in every stone, and concert every method for the advancing of his glorious kingdom in your own souls and others during the short period of your mortal stay.

Remember that immortal souls are invaluably precious, and O should you be the means of reclaiming one from eternal misery to the knowled, of Christ, it would be ten thousand

(r) Luke 15, 20. (s) 1 John 2, 14.

thousand times more to you than the gaining of both Indias.

But O instead of that if some of you by growing cold and dead, should get involved in the carnal pleasures and amusing charms of this vain world how would you thereby bring up an evil report against the good land, and perhaps unhappily prove the means of some soul's eternal ruin!

But God forbid, that one of you should be of them that draw back to perdition! And let me now use the freedom to drop one word of advice respecting your manner of publick worship; and here altho' I doubt not but you meant for the glory of God in having your meetings something private, because you I imagined that the scoffing world would make a mock at your small gifts and graces, & broken improvements, yet I can but intreat you to come out boldly for Christ, and not only improve all the gifts of prayer and exhortation that is among you, which by improving will increase, but likewise open the door for (yea invite) the attendance of both saints and sinners; for allowing that many around you are the greatest scoffers and nay even come with a design to make a mock at religion: yet if they would mock there they would else where; and further I must tell you, I know of no way so likely to reclaim them from their mockery as to hold up the light before them, and draw them with the cords of love; and further I would observe (not by way of reflection) that some of you who are now rejoicing in the God of your salvation, I have reason to suppose was once in the same darkness with them, but the gospel being openly proclaimed, and hearing so much of Christ and the privileges of his kingdom, you was thereby constrained to embrace the Christ and espouse the cause you once despised and rejected; besides you cannot be boun too strong to be wholly for Christ; and therefore, out you coming out publickly to witness for his name may be a bulwark around you against strong temptations, for my part I would not desire any back door open to world for me to step out and commit sin, saying I am

professed to be a Christian. But I think it a privilege to profess, and that publickly, therefore be not afraid any of you, of being under too great obligations, or being too much watched by both saints and sinners. I should not have said so much, but fearing that some of you may too much indulge the fear of man, and thereby fall into a cold dead state: and O if I should, in the course of providence, once more tread this part of the vineyard, how much more would the melancholy news of your desertion (even one of you) from the cause of Christ pierce my soul and wound my heart than the solemn toll of your passage thro' the grave!

O therefore let me again and again reinforce my earnest intreaties for your perseverence in a close walk with God; and then when I am treading the different parts of the globe, wading thro' the storms and reproaches of an ungodly world and the trials of an unsanctified heart to blow the jubilee trump; the Hebrews release; and with the glad news of our maker's name to the gentile world, bear O bear me and my labours continually on your mind in your wrestling cries to the throne of grace; and O I trust when distant mountains with their towering summits, or the wrestless ocean with her bellowing waves far part our distant Bodies that our minds shall be one cemented in that indissolvable band of everlasting love; and often meeting in our joint cries to heaven; and O, if not before, when a few more hours of grief and labour have run their speedy rounds I trust thro' the boundless grace of him that has loved us we shall quit the ten thousand disorders of our fallen state, awake, and meet out of the sepulchre, but still at Christ's right hand with the countless band of adorers to sollace in his immortal love, where sin never invade, storms never beat, parting hours, sin, death and interposing clouds are known no more, and shall I say there to be one with this our lovely Jesus, I love thro' all the realms of eternal felicity in one [illegible] strain of praise to his worthy name: which [illegible] infinite mercy grant, AMEN.

THE

The YOUNG MAN's SONG.

I.

WE from Egypt's slavish Ground,
On our Way to Canaan bound,
As we journey let us sing
A loud Anthem to our King.

II.

We superior do esteem
The Reproach of Jesus Name,
Than in Egypt's Treasure roll'd,
Or, Sons of Pharaoh's Daughter call'd.

III.

Earthly Lovers we'll adieu;
Jesus Love, and him persue;
All Reproaches disregard;
Nor will think our Trials hard.

VI.

Christ before us bore our shame;
Hell blasphemed his sacred Name;
All that will this Christ persue
Share in his Reproaches too.

V.

Let us then go boldly on,
Fix our Eyes upon the Crown ;
Soon in Glory we ſhall riſe
To enjoy the laſting Prize.

VI.

Come poor Sinners ſhare a Part.
Give this bleſſed CHRIST your Heart,
We will take you by the Hand ;
Go with us to CAYLOAN's Land.

VII.

Leave your carnal Loves and Toys ;
Share with us in ſollid Toys,
Let the world your Names diſdain :
You ſhall ſoon in Glory reign.

VIII.

[illegible] you diſpiſe,
[illegible] loſs the Prize,
[illegible] you all adiew ;
[illegible] we'll him perſue.

IX.

If with us you will not go,
Nor the love of JESUS know,
Soon you muſt awake in Hell:
While in Glory we ſhall dwell.

X.

Soon our hav'nly Friend will come
To receive his Pilgrims home;
Hark! Ye Pilgrims hear him ſay
"Come ye Mourners come away.

XI.

Then we'll join the countleſs Throng,
HALLILUJAH's all our Song;
Where with Wonder we ſhall ſee
Him that dy'd for you and me.

XII.

Hark! "AMEN" the Angels ſing,
HALLILUJAH to your KING"!
Well, ye happy Pilgrims then!
Ev'ry Tongue ſhall ſay AMEN.